Administrations Civil and Spiritual.

IN TWO

TREATISES.

The first entituled,

The Dispute betwixt Equity and Form

THE OTHER

The Dispute betwixt Form and Power.

By JOHN WARR.

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AN

Epiſtolary Preface

TO THE

READER.

MY *intent and purpoſe in compiling this* Enchiridion *was in order to the advance of* Light *and* Knowledg; *For I obſerved a double* Darkneſs *upon the minds and ſpirits of moſt men, a* Moral *and a* Spiritual Darkneſs.

1. *That which I call* Moral Dakneſs *conſiſts in the ignorance of the* Grounds *and* Reaſons *of things: For how few are there which are acquainted with the* Original *and* Riſe *of* Governments, *the* Nature *and* Bounds *of* Subjection; *the diſtinction betwixt the Letter of the Law, and the* Senſe, Meaning *and* Equity *thereof. The*

Want of Light and Understanding in these things hath engaged the World into Parties *and* Factions, *through the* Arts *and Subtilties of Self-interested men, who have imposed upon the* Darkness *of ordinary understandings in the above-named particulars.*

And the issue of such Seductions, Fallacies, and Deceits, hath been very lamentable, (as to sense,) and to the vast prejudice of those persons who have been ensnared by them, for by this means whole Heards of them have been sacrificed to the Ambition *and* Tyrannie *of the retended* Guides, Rulers, *and* Princes *of the World.*

An Experiment *of this Truth we have had in this, as well as in other* Kingdomes; *For how many poor innocent souls have perished in these Warrs; And their blood design'd to be but as stayres and foot-steps to advance those into* Thrones *of* Domination *and* Rule *that thus engaged them.*

The Corruption *and Wickednesse of which undertaking hath so far provoked the Almightie, as to design the ruin and extirpation of that* Greatnesse *which hath been thus perverted and abused.*

I take this to be the Ground *of that* Darknesse *and* Confusion, *which at present seems to cover the face of things.*

And though there be a vein *of* beauty *in all these things, yet the* Glory *thereof is hid from ordinary understandings, who behold only the* Face,

or rather the Vizard of things, which must needs represent an ugly and deformed state, yet the beauty is seen by the Spiritual Man, who, in the light of the Spirit, foresees the fall of Flesh, and worldly pomp, and rejoyces therein.

For doubtless there is such a deal of corruption and Self in the Laws, Lawyers, Civil Forms and Constitutions of this and other Nations, and these so essentially inherent in them, that the Administrations themselves are like to be altered, changed and removed, that so way may be made for clearer and brighter appearances of Equity and Truth.

To further which design, and to take us off from Persons and Forms, to Principles and Things, I have drawn forth the first part of this Discourse, touching the Rise and Period of Civil Forms.

And if any shall object, that these are low and inferior actings, and have their Foundations in Flesh.

I answer, Though there may be (and I believe it) a Glory above them; yet the Spiritual Christian may contemplate and admire the outgoings of God even in these things, as being Himself rather above then against them.

As for the second part of this Discourse, I have observed, that most Christians live upon Men: Man is cryed up and idolized by us: The Sermons Writings and Expositions of Men. To occur and prevent this evil, I have given thee in an

Judgment

An Epistolary Preface.

Judgment, concerning Spiritual Administrations *in the second Treatise, how that God hath appointed them only as* Elementary *and* Disciplinarian *things, pointing and directing us to an higher Glory; for while we stand in need* to teach, and be taught *one by another, we are not yet come to that state* wherein we shall be all taught of God.

THE

THE

DISPUTE

betwixt

Equity & Form,

OR

The Clear Principle

IN

The Civil Reference;

In the Light whereof is Discovered,

1. *The Rise and Expiration of Civil Forms and Governments.*

2. *The*

2. *The true Notion of Rebellion, Disobedience and Treason.*
3. *The Test of all Humane Laws.*
4. *The Fudg of Civil Controversies.*
5. *The Original and Fall of Fleshly Interests.*

Serving as a Gnomon to direct us in passing sentence upon the past or future Transactions of the Parliament, Army, or any other succeeding Party, in the prosecution of their ends.

The

THE DISPUTE betwixt Equity & Form.

I.

THe Administrations which God hath put the Creature under, are either Secular and Civil, or Spiritual and Divine.

II.

Secular and Civil Administrations, relating to the guidance and orderment of outward Policies and Societies of Men, have in them to be considered their Rise, Progress, and Expiration.

III.

Evil manners, in as much as they are the occasions, may be said to be the Father and Mother of good Laws. Man degenerating from his Primitive

and Original Glory, and declining from a clear principle to a dark and muddy understanding, falls into the state of Horse and Mule, and so needs to be restrained with bit and bridle, Laws, Penalties, &c. lest the wolvish nature should break loose, and fall foul on others

IV.

The kingly Creature thus dethroned, is turned out (like *Nebuchadnezzar*) amongst the beasts, till such time as the Divine Principle gets ground in it again, and by degrees recovers its former state.

V.

When this Principle once recovers, man becomes a Law unto himself; for that of the Apostle holds true, even in this sense also, That *the Law was not made for the Righteous*, (i.) such as in whom this Principle obtains Rule, *but for the disobedient*, (i.) those who fall short of it, or walk contrary to it.

VI.

This Principle is the clear Light, Equity, Reason and Understanding of things themselves, abstracted from all humane constituted Forms: The immediate issue and product of this Principle, in the spirits of men, in a proposition, is, *Do as thou wouldst be done unto*: 'Tis the Beauty of *Equity* stamped upon the Soul. In the absence of this Principle, the greater Light guides the less, and men are beholding to those who have more judgment and understanding then themselves.

VII.

VII.

Hence it comes to pass, (as by corruption) that inmate Interests and Factions do prevail amongst men; for the greater understanding imposes upon the less, and swallows it up in it self, and the inferior understanding offers sacrifice to the greater, as it's Rule and Guide, and so mens persons are had in admiration by us: This is the original of fleshly Interests.

VIII.

And the truth is, That in the absence of this Principle, we may be thus helpful one to another: The manifestation of the Power and Spirit of God is made out to some, that so they may be Lights to others. This Method obtains, in the days of our infancy, weakness and imperfection; the less is instructed (as well as blessed) of the greater.

IX.

But this commodity is not without its inconvenience; for very few men do purely serve the design of God herein, but mingle their own Interest with Gods, and their Designs with His; this brings in a mixed or corrupt state.

X.

And besides, the seemingly clear & bright Principle, in most men, is but respectively so, and men are accounted wise and knowing, compared with those who have less judgment and understanding then themselves; so that the folly of some sets off the wisdom of others: and because of the weakness of

this Principle, mens eyes are dazled with miſtakes, and ſo the blind lead the blind: But he is truly and compleatly wiſe, and univerſally able to guide his brother, who hath obtained the fulneſs of the firſt Principle, which is (as we have ſaid) the clear Reaſon and Underſtanding of all things.

XI.

But the weakeſt Principle hath its Crown, when 'tis found in the ways of Righteouſneſs, (*i.*) when it preſents the true Image of that higher Principle whereto it ſerves to the world, on purpoſe to bring up others to the ſame height: This is an honeſt and juſt deſign, for thus *Equity* gets ground, and *Form* decreaſes by degrees.

XII.

In the mean time, this broken, imperfect and diſtracted ſtate of things is the day of man, wherein man gets both honor and diſhonor, but ſtill from himſelf; the inferior underſtanding is diſhonored by the greater, as being out-ſhined by it; and the ſuperior underſtanding is admired by the inferior, as its Idol or God.

XIII.

But when the clear underſtanding or firſt Principle ſhall be fully reſtored, the Lord alone ſhall be exalted; we ſhall all then ſtand on even ground, in a perfect level, co-ordination, and parity, no man admiring one another, but God in all: This is the fall of wordly Intereſts.

XIV.

This time of Restitution, or Redemption of Principles from that thick darkness wherein they have lyn, is that which the Saints long after, and count it their honor to be employed in, *viz.* the Redemption of the world from its civil Darkness.

XV.

This Darkness is within, and consists in a Nescience of the first Principle, and an Idolizing of the *Form*; and whatsoever yoke is imposed by the *Form*, as from without, is but a badg of our inward Darkness, from both which we expect our deliverance in due time.

XVI.

Though it must cost the world much time and charge to be redeemed here-from, especially having such great enemies to contest withall, as the Darkness of our spirits, the servility of our natures; all the constituted and established Forms, which would keep us in subjection to themselves, yea all the *Demetrius's* of these *Diana's*, will cry out, when their honor and profit is taken off, as it will undoubtedly be, when *Equity* it self comes to be exalted.

XVII

And the difficulty will be the greater, because *Reason* hath been long out of the throne, and usurper *Form* hath possessed its place: Use and Custom hath inured the world to bondage, and men are contented herewith, as knowing no better, or as unwil-

ling to be at the cost of deliverance; especially considering that Power is sweet to those which have it, and not easily wrested or extorted from them.

XVIII.

For the outward Form is very tenacious and a lover of it self, and labors to maintain it self upon the stilts of its own Power.

XIX.

But *Form* had never attained to that height, but under the covert and shadow of *Equity*, which it pretended to hold forth; for at first it crept under the protection of *Reason*, and lived (as a servant) under it; but in process of time proved false to its Master, and set up for it self.

XX.

So that treachery being in the raising up of *Form*, persecution and violence must be the maintainers of it: Hence it is, that *Form* lays heavy burdens on its followers, to cow down their spirits, and keep them in subjection.

XXI.

But God will break the iron yoke, and go forth with zeal and indignation against Tyrant Form: Every *Form* hath corrupted it self, and darkned the true Principle instead of promoting it: *Form* hath taken that honor to it self, which was due to *Reason*: This is the ground of the Controversie between *Reason* and *Form*, and God himself is on *Reasons* side.

XXII.

True it is, that the Injunctions of *Form* do many times claim affinity with *Reason* it self, (at least in the presence of those which manage them,) but 'tis so mixed, moderated and bended to the designs, humors and passions of men, that it forgets its own nature, and grows corrupt, according to that corrupt Interest upon which it is grafted.

XXIII.

And besides, counterfeit Reason is the Ape of the true, and acts like it, but upon fleshly Principles and Interests.

XXIV.

But true *Reason* is a great Traytor to the outward form, and will in time eat out our own darkness, and overthrow the Form.

XXV.

Did I say overthrow? Nay, it will rather perfect it; for 'tis the perfection of the shadow to expire into the substance; and the purest Form being but an Image of that Equity, which it represents, *When that which is perfect comes, that which is imperfect shall be done away.*

XXVI.

He that levels at this mark, *viz.* the *Perfection*, *Equity* and *Reason* of things, call him what you will, is an honest man, and a friend to the world, as desirous of its good.

XXVII.

This clear Light of *Equity* and *Reason* will deter-

mine the great controversies of this last age, as their proper and only Judg; the Form judges corruptly and amiss, but the Judgment of Reason is according to truth; and that *Reason* it self is the proper Judg, appears by the paralel between Spiritual and Civil Controversies. For

XXVIII.

If we make the Spirit of God, or the Light of the Thing the Judg of Spiritual Controversies, why should not Civil Righteousness and Light (which bears the same proportion within its sphear) be the determiners of all Disputes in the civil reference? And,

XXIX.

If the Scripture it self be not the determiner of Divine Controversies, as managed by Pope, Synod, Councel, or any other Ecclesiastical Form, how then come civil disputes to be decided by any outward Form? The question is, whether Principles or Persons are fittest to determine?

XXX.

You'l say, Principles must be managed by Persons.

XXXI.

I answer, So they are, and that Form will endure longest, which is most conform to the first Principle, and gives out Justice and Judgment in a measured proportion thereto: This shadow will endure (as to help) till the substance it self comes.

XXXII.

XXXII.

But this Principle, in whomsoever it already is, renders that man a Judg, even wherein he is judged, (a certain truth, though it seems Heterodox,) for no man submits to the Judgment of the Form, contrary to his own, but either for fear or by force; and thus the Form gets the superiority over the principled man, as the Lyon doth over the Lamb, or the rest of the beasts.

XXXIII.

But true subjection is rational, not bruitish, and carryed on in the light of the Reason and Equity of the Thing: Hence it is that we obey for Conscience sake, not of the Form, but of the Thing; Form commands the outward man, but the Understanding and Judgment is led captive by none but Reason it self.

XXXIV.

That which hath the best, and highest command is the supream Judg, and the perfectest in every kind is the rule of the rest; these two Axiomes agree to none but Reason it self.

XXXV.

All this hinders not, but rather implyes, that the light of this Principle, in whom it is, should give Law to those in whom it is not; for thus the light of the Principle comes to shine abroad, if men sincerely walk according to that rule, in managing their power over others: The design of this discourse is only to free the clear understanding from the bondage of

the Form, and to raiſe it up to Equity, which is the ſubſtance it ſelf; For though the dark underſtanding may be reſtrained or guided, yet the principled man hath his freedom within himſelf, and walking in the light of Equity and Reaſon (truly ſo called) knows no bounds but his own, even Equity.

XXXVI.

The Law is cryed up by ſome, as the only Judg of civil Controverſie; but we muſt know that Laws were made by men, and are themſelves oft times to be condemned, for few Laws are the reſults of pure Reaſon; Laws are of two ſorts:

XXXVII.

Some are the reſults of the humors, deſigns, and corrupt paſſions of men to eſtabliſh themſelves and their own greatneſs: Law in this ſence is nothing elſe but Will, Luſt, Power, Cuſtom, 'tis as corrupt as thoſe which made it.

XXXVIII.

Do not rich men oppreſs you? Are we not envaſſalled by them by Fealties, Homages, Oaths, &c. and other badges of ſlavery? Are not many Laws the direct iſſue of their own greatneſs, for the propagation and eſtabliſhment thereof? And thoſe Laws which have any appearance of *Reaſon*, are yet bended by them to the ſame purpoſe.

XXXIX.

And indeed it profits little, how good ſoever the Law be, ſo long as the Interpreter is corrupt; we ſhall never attain to perfect freedom, till *Reaſon* it ſelf

self make, establish, and interpret its own sense.

XL.

Other Laws are proportioned to that glimmering light of *Equity* and *Reason*, which was in the breasts of those that made them; which, because it was weak and imperfect, left many things yet undone, and much work for the Reason of after ages to accomplish.

XLI.

But Lust succeeding Reason, in the Throne, hath not only perverted what *Reason* hath done, and put a false gloss upon it, but added and supplyed the defects of *Reason* by dictates of its own, which by the Potency of *Form* are imposed upon the blind world as Laws.

XLII.

So that now *Lust* and *Power* hath as good a warrant (in respect of established *Forms*) as *Reason* it self; yea many times *Reason* is condemned by the *Form*, until the Innocency thereof doth appear, and then the Light of *Reason* will clear it self, and all the fault will lye at the door of that *Form* which hath opposed it.

XLIII.

Till this Day of Judgment and Declaration comes, *Reason* is charged with Disobedience and Rebellion against the State; for the corrupt and self-interested *Form*, being Judg in its own case, lays heavy loads upon the backs of its adversaries, as guilty of the breach of the Apostles rule, *Let every Soul be subject to the higher Powers.*

XLIV.

XLIV.

But 'tis the *Power*, or *Principle*, not the *Person* simply, which we are to be subject to; so that the *greatest Rebellion* is against *Reason* it self, and the most unwarrantable disobedience against the Equity of things; which three, *viz. Equity, Light* and *Reason*, are the Triune in the *Civil Reference*, the only Fountain and Queen of Order, and the lawful Heirs of all good and warrantable Subjection.

XLV.

Some Disobedience is more lawful then Subjection; *viz.* when the Dictates of *Reason* do cross the Injunctions of *Form*; He that shifts *Reason* to embrace the *Form*, is the *Traytor* [in this case.]

XLVI.

Upon this *Principle*, the Equity of things being supream to the Letter, Form, or Order, are the Actions of the *Hollander* against the *Spaniard*, of the *Parliament* against the *King*, or any other in other parties of the like nature, able to abide the Test in the strict balance of *Equity* it self, so far as either of these have opposed Persons meerly in adversion to the Principle.

XLVII.

But yet some reverence is to be given to the *Form*, either for Orders sake or for Necessity.

XLVIII.

Sometimes the *Form* is strong, and hath many followers, and the sons of *Reason* are but few: In this

this case *Reason* is wise as well as innocent, and reserves it self for a clearer Call.

XLIX.

But yet the wisdom of *Reason* is not meer carnal Policy or sinful Prudence: Engage when it will, it must be against Opposition; only it is content to tarry the Lords leasure: and if it seem to neglect the *Time*, 'tis only to lay hold upon the *Opportunity*.

L.

And when that comes, *Reason* is valiant like a *Giant*. And though the victory be already got, in the light of the thing, yet it shall be made more visible to the whole world, when *Reason* shall ride in triumph in the Spirits of men, and draw all *Forms* after it, as badges of its Conquest.

LI.

But *Order* may command *Reason* to desist sometimes; *viz.* when the prize contended for, is not likely to countervail the cost of the Suit: For though every mite of *Equity* be very precious, and more worth in it self then the whole bundle of established *Forms*, yet *Form* hath a deeper root in the world, though a worse Foundation, and the shaking thereof may endanger the breaking of the whole: In this case *Reason* must muster up all it Forces, hold forth valuable Considerations, and have a considerable number of Proselites before it can engage, lest the whole should be destroyed. And when valuable mites of *Equity* and *Reason* are put together, and

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enter the lists with established *Forms*, if the world will not bend, it must break; and those Laws, (though never so essential in a constitution,) which are the *grave-stones of Liberty*, must be removed, that *Equity* and *Freedom* may obtain a *glorious Resurrection* in the midst of us.

LII.

And truly the *resurrection of Principles* will be the *death of Persons* and *Personal Interests*: For when *Reason* puts on strength, and rises from the dead, the most consecrated *Forms* shall rend in sunder, as the *vail* did at the *resurrection of Christ*; and the whole world shall be taken off from its false *Basis* of *humane Form*, and carryed up to the *true foundation* of *Equity* and *Right*.

LIII.

Thus *Equity* rises from the dead, but (like *Ezekiels* waters) by degrees; or, as the world out of its *Chaos*, in a gradual perfection and ascent; so that *Forms* are purified by degrees, and leave some dregs behind them, according to the proposition of discovered light: yea, in the strength of this Discovery, the *purer Form* overthrows the *corrupt*, till the full vision of *Reason* comes, which will darken the *brightest Form*.

LIV.

This Destruction of the World, or the present state of things, will be a great loss to some, but a mighty advantage to the World in general, when *Equity* shall be advanced in its perfect height, (the

clear

dest Image of God in the World;) which is a sufficient compensation for all our sufferings, losses, blood.

LV.

But *Reason* is not guilty of this *Blood*: For as the Schismatick is he which occasioneth, not he which maketh the Schism; so all our sufferings must be charged upon the account of *Form* and *corrupt Interest*, which *Reason* labors to redeem us from.

LVI.

And ordinarily *Reason* stands on the defensive posture; For *Form*, being jealous of its honor, takes advantage to nip the first buds or appearances of *Reason*, lest it should get ground and prove too strong.

LVII.

But all this labor is in vain; for who can hinder the design of God, which is to throw down *Principalities* and *Powers*, and to exalt things of low degree.

LVIII.

You'l say, this *Principle* overthrows all *Orders*, *Magistracy*, *Government*, and lets loose the reins to all licentiousness, and makes the world an Hell? All these prejudices must be removed: And, in order thereunto consider,

LIX.

That there may be a counterfeit Order in the *Forms* of the World, which brings *fleshly ease*; But God delights to overthrow this Order, and to

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set up his own Confusion, which indeed is the best Order; for the Order of the World is Confusion, but Gods Order is Peace.

LX.

There is a great deal of difference between the Order of *Equity*, and the Order of *Form*; *Reasons* Order is secret and invisible to the wordly wise, 'tis seen only by it self, and in the light of its own *Principle*; but the Worlds Order is obvious, perspicuous, fleshly, and so taking with flesh and blood, like it self.

LXI.

The World will venture nothing to overthrow its own Order, but contributes its utmost assistance to preserve it; but the Order of *Reason* is stickled for by the Champions of Truth, upon whom the first *Principle* is again risen.

LXII.

And why should they cover this Light under a Bushel, which must shortly overflow, to the enlightning of the Civil Firmament or World: This Mustard seed will become a great Tree, and all the birds of the ayr shall find protection under it against the storms, violence, and fury of the outward *Form*.

LXIII.

'Tis true, the *Form* promises protection to its followers, and is kind to its own party; but when it comes to be questioned, 'tis the greatest Persecutor or Tyrant, and it cares not how many lives it sacrifices to its own fury.

LXIV

LXIV.

And besides, the protection which it gives is many times so weak and imperfect, that the Children of *Form* are still subject to violence and spoyl; yea the *Form* it self is made the Engine of their destruction, so that the Fleece is rent by those thorns and bryars which should have preserved it: There can be no compleat or sufficient safeguard but in the discovery of, and submission to the clear *Principles* of *Equity* and *Right*.

LXV.

But as for such as despise this *Principle*, they and they only are the opposers of higher *Powers*, and such as speak evil of *Dignities*; there being no *Dignity* comparable to that of *Reason* it self, and other *Dignities* are made so by *Reason* sitting as in its throne in them.

LXVI.

If *Form* have any edg at all, it ought to be directed against such, that so the mad world may be restrained, and the Tares or wolvish nature may not choak the Lamb-like appearances of *Equity* and *Truth*.

LXVII.

For outward Magistracy is (or ought to be) but a symbole or badg of the secret vertue and light of *Truth*, by which (as a compass) it ought to steer.

LXVIII.

And when *Equity* it self comes, then the Order,

Government and Majesty thereof shall command the spirits of all, and lead them forth from the resemblance to the Thing it self.

LXIX.

This will be a glorious time indeed, when civil *Righteousness* and *Truth* shall possess the spirits of all, and every man be a compleat resemblance of Divine Wisdom, Goodness, Love.

LXX.

This state is that which the Apostle labors to raise us up to, *Rom.*13. (to which temporary subjection to *Laws* and *Forms* is but introductive,) for though he advises us to pay our subjection unto whom it is due, whilst we walk in the absence of our *Principle*, yet even in that state he minds us of a dispensation above it, wherein we should owe nothing to any man but Love.

THE DISPUTE betwixt Form & Power:

OR

The Clear Principle

In the

Spiritual Reference.

DISCOVERING

I. *The Riſe, Nature, Kinds, and Period of ſpiritual Adminiſtrations, Ordinances, and Forms.*

II. *The ſtate of a Chriſtian under Forms.*

III. *The ſtate of a Chriſtian above Forms.*

IV. *The Cauſe and Fall of all fleſhly Formal Intereſts.*

V. *The Explication of ſeveral Scripture phraſes and expreſſions, as Fleſh, Death, Spirit, Manhood.*

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DISPUTE

betwixt

Form & Power.

I.

Spiritual Administrations relate to an higher good then *Civil*, and bear the same proportion to the *Mind* and *Spirit*, as *Civil* do to the *outward Man*.

II.

Hence it is, that paralel considerations do fall in, concerning either of those *Administrations*: and the Evils, which are incident to the one, have their place likewise in the other; but still you must have respect to the spacifical difference which is betwixt them.

III.

For as *Civil Forms* are accompanyed with many *corrupt* (yet cleaving) *Interests*, so *spiritual Administrations* are attended, in their Proselites, with *Flesh*, *Form*, and *Self*, which do many times deprave and corrupt the *Administration* it self, and render it ineffectual to the end for which it was appointed.

IV.

And as it is the *design of God* to purge the *Civil Administration* from its dregs and filth, so the *Lord* carries on the same design, in paring away all *humane Interests* from the *spiritual*, that so He alone may be exalted.

V.

And besides, as *Civil Forms* are not the *Substance*, but the outside only, and appearance of that *Equity* and *Reason*, which they ought to represent; so is it with the *spiritual*, as being only supplemental to our wants, weakness, absence, until such time as we come to live in the very *Life* or *Substance* it self.

VI.

So that *spiritual Administrations*, being of an inferior and intervening notion, cannot possibly hold forth the most compleat and glorious way of enjoyment, which in the Scripture is said to be by *Sight*, not by *Faith*, and such a *Sight* as is not in a *Form* or *Glass*, but *Face* to *Face*.

VII.

The *Sight* which *Moſes* had of God, as it did tranſcend the *ordinary diſcovery* to *common Saints*, ſo it was far inferior to this *viſion*, (for *Moſes* ſaw but the *back parts of God*;) and yet as their *Sacrifices* did type out the *true Sacrifice*, which we enjoy; ſo this *viſion* (in regard of the immediateneſs of it) bears ſome *proportion*, with that *glorious diſcovery*, in the *Saints*, where God ſhall be ſeen as he is.

VIII.

But this *Diſcovery* is darkned and vailed by the *outward Form*, even in the deſign of God himſelf; For the *weak underſtanding* being not able to behold the *brightneſs of his Preſence*, (as the *Iſraelites* fled from the *ſight of God*,) it is the pleaſure of the *Father* to caſt a *Vail* over his *Glory*, (which *Vail* is the *Form*,) that ſo the *Diſcoveries* thereof may be born by us.

IX.

Our *Enjoyment* will then be moſt ſublime, when this *Vail* is rent aſunder, and way made to the *Holy of Holies*, or the *naked Glory*, by the *power* and *purity* of the *Spirit*.

X.

Within this *Vail* are many *Secrets*, which the *fleſhly Birth*, or the *man of Form*, neither underſtands himſelf, nor can bear in others; for here is hid the *Everlaſting Goſpel*, and the *ſpiritual man* converſes with all the *myſteries* contained

XI.

And beſides, the *Form* is proportioned to the *narrowneſs* and *darkneſs* of the *fleſhly Underſtanding*; and therefore it is, that the *Glory* is limited and confined therein, and given out, according to the meaſure of our ſtature, by degrees.

XII.

This juſtifies the deſign and wiſdom of God, in chooſing theſe ways and methods of the manifeſtation of himſelf: For the *Occaſion* of *ſpiritual Adminiſtrations* is the *darkneſs*, *weakneſs*, *ſhortneſs*, *abſence*, and *imperfection* of the *Creature*; all which make up a bundle of *neceſſities*, which are thus ſum'd up: *viz.*

XIII.

Man, being clouded with a dark and miſty *underſtanding*, ſtands at a great diſtance from the clear *light of God*; by reaſon whereof he apprehends nothing but what is ſuitable to himſelf, and his *Enjoyment* is anſwerable to his *Light*, (i.) weak and glimmering: But God (who comprehends all things in himſelf) ſtoops down to *humane frailty*, and gives out Himſelf in *weak appearances*, or *Moſaical Forms*, which are as *mediums* between God and Us.

XIV.

But when this *darkneſs* and *diſtance* is removed, by the power of God, *Man* becomes neer, and his Enjoyment is immediate, which muſt needs be the beſt, becauſe neereſt the Fountain.

XV.

For the *Appearances of God* (like *the Beams of the Sun*) the farther they pass, the more weak and imperfect are they, (as to us;) Hence it is, That God in *Spirit*, being the most immediate *Appearance*, is therefore strongest: God in *Flesh* is the next to *that*, but of an inferior cognizance and operation; and the deeper God descends into *Flesh*, as into the *Sacrifices* of old, the more is his *Glory* clothed upon; and by consequence the more dark and obscure is his *Presence* and our *Enjoyment*.

XVI.

So that still, while we are within the compass of *Appearances*, they may afford us a *Good*, but not the most *excellent Life*: for the *highest Life* is above all *Appearances*, even in the *Substance* it self.

XVII.

For which is better to live in the appearance of the Thing, or the Thing it self? In the *Branch*, or in the *Tree*? In the *Root*, or in the *Rinde*?

XVIII.

To live in the *Substance*, is a life fuller of *heavenly Contemplation* and *Rest*: For as the Days of Gods labor were common and ordinary, but the Day of his Rest sanctified and holy, so is it with the Saints, especially considering that all labor is in order to *Rest*, and the *End* is more excellent then the *Means*.

XVI.

XIX.

The Life of a *Chriſtian* under *Adminiſtrations* and *Forms* is the Day of his Labor, and he meets with many uncertainties, diſappointments, and troubles in the *outward Form*, as the Experiences of the *Saints* can witneſs: But the Life above is the Day of his *Reſt*, wherein he ſtudies all things, and ſees them to be very good, yea, and ceaſeth from his works as God did from his.

XX.

But *Adminiſtrations* take place (of one ſort or other) till this *ſtate* come: For as the *Appearances of God* are ſtronger or weaker, ſo *Adminiſtrations* are of ſeveral ſorts; the moſt eminent are *Paradiſical*, *Legal*, and *Evangelical*.

XXI.

Paradiſical Adminiſtration then took place, when the *Angelical Nature*, being clothed upon with an *Humane Appearance*, did contemplate its Maker in things below Himſelf, *viz.* the clear *ſtream* of the whole *Creation*.

XXII.

For the *Water* was not then defiled, but the true Image of the *Subſtance* was ſeen in the *Shadow*: And the *heavenly Spirit*, being likewiſe clothed upon, was a proportionated Subject to entertain that Diſcovery; ſo that *Face* anſwered *Face* in that, as in all other *Adminiſtrations*.

XXIII

This *Administration* did not contain the most compleat *Enjoyment*; for here the *Vail* was first set up, and man must of necessity have ceased to this *Being* or *Form*, (though he had never sinned,) that so he might be raised up to an higher *Enjoyment*.

XXIV.

So that *Death*, as it is the Cessation of the *Natural Being* or *Appearance*, is not properly said to be the wages of sin, and yet there is a *Death* which is the wages of sin, of which by and by.

XXV.

This *Administration* was but for a season; for when Flesh and Self had defiled the stream, the Glory crept inward, and was withdrawn from our view, and in came a multitude of Helps to usher in but a review of the same Glory; this was the original of Legal *Sacrifices* and *Administrations*.

XXVI.

But as the Fountain or Glass was cleared by degrees, and the Image rendred more perspicuous; so Gospel *Administrations* succeeded in the place of the Legal, as differing only from them in degrees of Light.

XXVII.

These *Administrations* are of a *Spiritual*, not *Chronical* consideration, and are not distinguished by fleshly *Epoches* or *Periods* of Time, but are in-

terchangeably managed within the Saints, (according to their degrees of Light,) as being partly Bond, or partly Free; partly in the *Flesh*, *Form* and *Letter*; partly in the *Spirit* and *Power*; which state is a state of confusion and mixture, not of Purity.

XXVIII.

The Death of *Christ* himself in the Flesh did not straight determine the Legal *Administration*; for the Apostle and Beleevers did continue to observe them, until such time as an higher discovery was made known within them. See Sect.

XXIX.

And yet, though the Progress and Expiration of all *Administrations* be in the *Spirit*, this hinders not, but that one *Administration* may more generally take place in the *Spirits of Christians* in one age of the world then another; and the signal appearance and course of any one *Ministration* is called a World.

XXX.

For every *Administration* hath its World or Race to run out: Thus there is the Legal World, in respect of which the *Gospel Administration* is called the *World to come*. Heb. 2.

XXXI.

And the *Forms*, which are incident to every *Administration*, do obtain till the end of the *World* or *Administration* it self: Thus *Circumcision* and *Sacrifices* endure til the end of the Le-

gal *World*, and *Gospel Forms* have their place till the end of their *World*, Mat. 28. which is the second Appearance of *Jesus Christ* in greater Meanes and Power, or till the Lord comes. *Cor.* 11.

XXXII.

And yet every change of *Administration* will produce such a stir and combate in the *Spirits of Christians*, that the Symptomes of the desolution of the Legal *State* or *World* are interpreted by some, as relating to the ruin of the natural frame of things. *Mat.* 24

XXXIII.

But there is a new *World* yet behind, wherein there is no *Temple*, (i.) *Form*; for *Heaven* and *Earth* make a *World*. Rev. 21

XXXIV.

The first *Heaven* and the first *Earth* shall pass away to give place to this, *(i)* the fleshly state of *Christians*, yea and that estate which seems to have more of *Heaven* and *Divineſs* in it, shall give way to that state which is more excellent then it self.

XXXV.

But a *new World* doth not presently introduce a *new Gospel*, for the *Gospel* is old, and from everlasting: The *Legal Ministration* in *Sacrifices* and *Types* (though another *World*) was yet but a part of the same *Gospel*; and the *new World* doth but present us with a more full and perfect relati-

on of the ſame good tydings; for that is *Goſpel*.

XXXVI.

The *Wiſdom* which is contained in every one of theſe *Adminiſtrations* is juſtified only by her own children: And this is the ground of falſe Judgment, when the ſons of one *Miniſtration* pry into the ſecrets of another, being pufft up in their *fleſhly minds*; whereas indeed no man can truly and properly judg of a *Miniſtration* but the child thereof, (*i.*) one raiſed up to the ſame height; he which doth otherwiſe, judges another mans ſervant.

XXXVII.

For God being the Maſter of all *Diſpenſations*, accounts Himſelf One to the *legal Chriſtian*, another to the *Goſpel*; ſo that he which is one, is yet many Maſters in reſpect of the ſeveral *Manifeſtations* of himſelf; & the Servants of God in one *Miniſtration* may not judg his Servants in another, but contain themſelves within their own ſphære.

XXXVIII.

But yet this *ſpirit* of *judging* is very preſumptuous, and of an aſpiring nature, (and all perſecution mounts upward againſt that which is better then it ſelf;) for he that's born after the *Fleſh*, perſecutes him that's born after the *Spirit*, not on the contrary: Thus men ſpeak evil of what they know not; for no man can diſpiſe the Appearances of God which he knows.

XXXIX.

XXXIX.

In the mean time, through evil report and good report, the *Truth* gets ground, and the Potency of *Form* is weakned by degrees: For *Form* being the element of moſt *Saints*, both the *Form* and *Lives* of the *Saints* are purified, and raiſed up from *lower* and *darker* to *higher* and *clearer Diſcoveries*; for the *Lives* of the *Saints* are more or leſs pure, according to the obſcurity or clearneſs of the outward *Form*.

XL.

But in every *Form* there's weakneſs, in ſome degree or other, and a tincture of *Fleſh*, *Self*, *Diſtance*, *Death*, *Manhood*, the true notion of which words comes to be explained.

XLI.

By *Fleſh* I underſtand not the material part of the compound, Man, or any thing relating to a bodily mixture; but I take [*Fleſh*] for a dark and weak (though a regenerate) *Principle*. And to clear this, conſider,

XLII.

That there is a *Birth* after the *Fleſh*, as well as a *Birth* after the *Spirit*, only the firſt is more in the *Form* or *Letter*, the latter more in the *Spirit* and *Power*: The former, in regard of its adhæſion to the *Form*, oppoſes the latter, which is above it, *Gal.*4.29. Hence it is that the Apoſtle ſpeaks of travelling again, *Gal.* 4. and Chriſt of being born again, *Joh.*3.

XLIII.

XLIII.

So that there is a double *Birth*, a *Birth of Water*, (i.) to the *Flesh* and *Form*; and a *Birth of the Spirit*, (i.) to the *Power* and *Life*; Not but that there is some power in the *Form*, but 'tis a *weak* and *inferior appearance*, and therefore 'tis called a *fleshly Life*, in a similitude borrowed from the *natural part*, which is from the earth, *earthly*.

XLIV.

But yet, as *Water* came out of the sides of Christ, as well as *blood*; so God is the God of *Weakness*, as well as *strength*; of *Flesh*, as well as of *Spirit*: For *Flesh* is nothing else but a darker *Administration* left behind, upon the *approach* of an *higher Glory*; so that the *legal Christian* is *fleshly*, in respect of the *Gospel*: Therefore the Apostle, in the sence of *higher discoveries*, renounces *Circumcision* and other *legal Rites*, of Gods own planting, as having no confidence in the Flesh, *Phil.* 4. And the *Galathians*, who stuck upon the foresaid Rites, are said to apostatize from *Spirit* to *Flesh*, *Gal.* 3.

XLV.

So that the *fleshly Life* is of a lawful race and heir of all, but underage, and therefore managed like a servant, till the *Divine Principle* gets strength, and grows up from *Childhood* to *Manhood*, even to the *Fulness* of its Stature.

XLVI.

XLVI.

Neither is the *fleshly Life* carryed on only in the *Legal Sacrifices*, but all externals are comparatively *Flesh*; and 'tis not rare for *Christians* to be of as legal a *spirit*, in the observation of *Gospel Rites*, as *Jews* were in offering of *Sacrifice*; especially considering that the difference of these two States is in the *Spirit* within, and not in the outward *Observation*; for these, which we call *Gospel Rites*, are as outward as those of the Law.

XLVII.

But all *outward* (be they what they will) are part of those *childish* things which the Apostle says are to be put away: Hence it is, that *Forms* shall cease, even as Childhood doth, and grow up of themselves to a more excellent *Glory*, or the *State of Manhood* and *perfection*.

XLVIII.

But as Man dyes of himself, when his radical moisture is spent, yet by intemperance and miscarriage is anticipated in his course, and cut off in the midst; so the *Form* would naturally expire of it self, yet the ruin of it is hastened by the folly and weakness of its *Children* in their abuse thereof, even as the brazen Serpent was destroyed when it began to be Idolized.

XLIX.

For God is jealous of his honor, and rather then any part thereof shall be ascribed to the *Form*, he will break it in pieces like a Potters vessel; and

who knows not but that provocations of this nature do abound; for the *Religion* of most men is in the *Form* only, as being pleasant, easie, and near at hand.

L.

Form is many ways perverted by its *Followers*; as first, *Form* maintains *Man*, and *Humane Interests*: The distinction of *Clergie* and *Laity* came up under the Protection of *Form*; *Form* makes *Faction* and *Division*, even amongst the *Saints*.

LI.

And the grosser the *Form*, the easier is the *Fleshliness* of its Interest to be discerned, as in the *Papal* and *Prelatical way*; yet the more refined *Forms* have a spice of this evil; for *Clerical* and *Fleshly Interests* may be maintained in a *Presbyterial*, as well as *Papal way*, and in *Independent*, as well as *Presbyterial*.

LII.

For the same *Spirit* may appear under different *Forms*; yea all *Forms* being of an external cognizance, love to be great, and expect honor from men; yea the more refined and subtil the *Form* is, the more eager is the *Spirit* which animates it.

LIII.

Hence it is, that *Form* opposes *Form*, because every *Form* would establish it self, and God suffers it to be so, as having a design to dash them one against another till both be broken.

LIV.

Form is made the *Engine* of much cruelty, perſecution and blood; for who ſo ready to crucifie *Chriſt*, as the *Phariſee*, or *Man of Form*.

LV.

But the *Day of the Lord* is above and beyond the *Day of Form*, and when that *Day* comes, we ſhall be all taught of *God*, we ſhall not need *weak helps*; *Humane Intereſts* ſhall ceaſe, *diſtinctions* and *diviſions* vaniſh, all *Fleſh* be ſilent, and the *Lord* alone exalted: So that as *Darkneſs* and *Weakneſs* were the *Womb* of *Fleſh* and *Form*, and of all the inconveniences which did attend them; ſo *diſcovery* and *Light* will be the *grave* of them, and *Spirit* and *Power* will ſucceed in their places.

LVI.

And no marvel that we call men *Rabbi* in the *Day of Form*; for *Self* hath a great ſtroke here: 'Tis the *Man* in us, which admires the *Man* in another; and as long as *Man* lives in us we cannot ſee the *Face of God* in pure and immediate *Diſcoveries*; but when the *Man* dyes, (i.) the *Adamical Principle*, or *Nature*, which is ſhort of *God*, we ſhall ſee the *Lord* in his own *Appearance*, and we ſhall be like him.

LVII.

This *Death* of the *Manhood*, or *Humane Principle*, with the *Reſurrection* of the *Divine*, is that *Mark*, or *Goal*, or *Reſurrection* from the *Dead*, which the Apoſtle himſelf had not attained unto.

Phil. 4.

LVIII.

This *Death* and *Reſurrection* is carryed on in us by degrees; for as the *outward* and *fleſhly man*, which is the *Man of Form*, periſhes within us; ſo the *inward Man* is renewed; therefore the Apoſtle ſaith, *I dye dayly.*

LIX.

This *Death* is effected in us by the powerful opperation of the *Spirit of God*, taking up our *weak Principle* into his own *heavenly Light*, and ſo the *Man* dyes, and is no more, even as *Enoch*, for God takes him.

LX.

But as long as the *Man* lives, he is for *Externals*, *Outſides*, *Appearances*, *Letter*, to be ſeen and heard, which all are the *Appurtenances* of the *Form* or *Fleſhly Man.*

LXI.

And this may well be called a *Reſurrection from the dead*; for there is *death* (in ſome degree or other) in every *Form.*

LXII.

Death is *Darkneſs*, *Weakneſs*, *Sorrow*: How much of this doth a *Chriſtian* meet withall in the *Letter*, or *outward Form*, which he eſcapes in the *Spirit.*

LXIII.

And therefore the Apoſtle ſpeaking of the *Weak Chriſtian*, or *Man of Form*, under the notion of *Obſerver of days*, Rom. 14. calls him a *dying*

Christian; he dyes, though it be to the *Lord*, but to live to the *Lord* is more excellent.

LXIV.

When this *dying State*, or *Mortality* comes to be swallowed up of *Life*, or the *Divine Principle*, we shall be no longer absent, but present, and ever be with the Lord. *Cor.6.*

LXV.

This *Death* is the *wages of sin*, being a *Legal Darkness*, seizing upon the *Spirit*, and leading it into *Captivity* to it self.

LXVI.

But as for the *Natural Death*, or the *Cessation* of the *Humane Appearance*, that undergoes another consideration; for I see not how that *Death* can be called the *Enemy* of *Christ*, as having no *sting* in it self; neither doth the *Nature*, or *Humane Appearance* obstruct or hinder the *Vision of God*, (considered in it self, for *Nature* remains even in the *highest Enjoyment*,) as bearing no proportion thereto. A *body* hinders a *body*, like it self, as a *Cloud* hinders the *Sun*; but *Divine Appearances* (like lightening) reach the *Spirit*, and are not hindred by the *scabbard* of the *Flesh*, or naturall part.

LXVII.

But *Death*, truly so called, the *wages of sin*, and

the *Enemy* of *Chriſt* is a *Spiritual Evil*, a *Legal Darkneſs*, a *Divine Eclypſe*, and ſo can impede a *Spiritual Good*, and is indeed a great *Antichriſt*, ſitting in the *Temple of God*, and would have no God but it ſelf.

LXVIII.

But the *higheſt ſtate*, or *Day of the Lord*, uſhers in clear *appearances* (as the *Sun* ſcatters the *Clouds*) and ſwallows up *Death* and *Hell* too, according to Prophecy, *Rev.* 20.14. *Eſ.*25.8.

LXIX.

But did not God himſelf ordain *Form*, and where did he abrogate it? I anſwer;

LXX.

As there was a time to plant, ſo there is a time to pluck up that which is planted; for *Form* was never created as a *ſtanding rule*, but as a *temporary help* to ſerve a *turn*; which when it is once accompliſhed, the Means ceaſe, as having uſhered in the End.

LXXI.

Neither is the *abrogation* of *Form* only in the *letter*, but in the *diſcovery* of an *higher glory*, which darkens the firſt, as the *Sun* darkens the *Stars*; ſo that the *diſcovery* of *Goſpel-Forms* is the *abrogation* of *Legal*; And the *Goſpel-Adminiſtration*.

nistration, in external rites, gives way to an *higher glory*; so that as the *Stars* yeeld to the *Sun*, so the *Sun* to *God*; for he himself is the *light* of the *new Jerusalem*.

LXXII.

And yet there are some hints in the *letter* of this *glorious state*, as *Es.* 25. and *Rev.* 21. 2 *Pet.* 3. 13. though the *glory* of the *mysteries*, contained within it, are to be experimented in us.

LXXIII.

You'l say, *Christ* and his *Apostles* submitted to the *outward Form*?

LXXXIV.

'Tis true, *Christ* in *Flesh* was made under the *Law*, and submitted to *Circumcision* as well as *Baptism*; He underwent the *state of Death* or *Sorrow*, and the *state of Flesh* or *Form*, *Heb.* 5.7 wherein he *prayed*, and at last he was raised up to the *state of mirth* or *immediate discovery*, wherein he did *rejoyce*, *James* 5.13

LXXV.

So that *Christ* in the *Flesh* is the *figure* of several *Administrations*; and every *Christian* is an *emblem* of *Christ* in one stage or other of his life: Some live in a *crucified*, some in a *glorified Jesus*; some live in his *Life*, some in his *Death*; some

live in *Christ* after the *Flesh*, others in *Christ* after the *Spirit*: Christ himself had not compleat enjoyment under *Ministrations*, for he was darkened and groaned under them.

LXXVI.

The highest pitch of a *Christians life* is *Christ risen*, or rather *sitting* at the *right hand of God*; for here is immediateness of favor and enjoyment.

LXXVII.

As for the Apostles, their own carriages and confessions do conclude them under *Fleshly Ministrations*, for they had but the *first fruits* of the *Spirit*, and were in the dark in many things; yea, the Apostle *Paul* holds forth a state attainable by the Saints, which he himself came short of, *Phil.* 4. which *John* saw by the Spirit of Prophecy, *Rev.* 21.

LXXVIII.

And if any shall deny this *new state*, let us reason a little from *Concessions and Grants*, and see what the *Enjoyment of a Christian* may amount unto.

LXXIX.

It is granted by all, and cannot be denyed, that the *letter* of the *Word* holds forth more *glory* then

is yet attained; and that many Propheſies are to be fulfilled, relating to the glory of the Saints, amongſt which that in *Revelations* is one; as likewiſe, that *Perfection* is to be preſſed after, *Heb.* 6. which certainly is more then *uprightneſs*, for the Apoſtles ſpeaks to *upright Saints.*

LXXX.

Now what this *Glory*, this *new Heavens*, *new Jeruſalem*, *ſtate of Perfection* is, is the Diſpute and Queſtion of theſe days.

LXXXI.

Which to me is reſolved thus, that there is a glorious ſtate of the Saints to be diſcovered in the laſt days, conſiſting not in a *fleſhly Paradiſe* or *material enjoyment*, but in the *true viſion* of *God* in the *Spirit*, and *high light* of *heavenly glory.*

LXXXII.

This *ſtate* was the *hope* and *joy* of the Prophets, Apoſtles, and other Chriſtians, who foreſaw the *day* thereof.

LXXXIII.

And well might it be ſo, conſidering the many Myſteries contained therein, which no other *ſtate* can attain unto; For here the *Chriſtian* ſees all things in the *light of God*: here is opened *unchangeable Glory*, and *Eſſential Will*; *Perfect*

Freedom, *Restitution* of all things, *heavenly Rest*; There *Man* ceaseth, *Questions* are resolved, *Union* cleared, and all Expectations satisfied.

A particular View of all these, and other secrets of this state, (*being all parts of the Everlasting Gospel, not circumscribed in word or letter, but bearing an equal latitude with the essential Will, of which it is the Image,*) *may be discoursed of distinctly, if the Lord will, another time.*

FINIS.

ERRATA.

READer, By *reason of the absence of the Author these faults have escaped the Press, besides smaller Errata's.*

Page 3 l. 14. for Intamy read *Infancy*. P. 7. l. 3. for presence r. *pretence*. P. 13. l. 23. for it r. Its. P. 14. l. 19 for proposition r. *proportion*. P. 12. l. 20 for adversion r. *adhesion*. P. 21. l. 9. r. specifical. P. 23. l. 3. r. Inferior. P. 28. l. 11. add Sect. LXXI. P. 29. l. 3. for mediateness r. Immediateness. l. 10. add *Math*. 24. l. 17. add *Rev*. 21.